IN THE CHURCHES.

The Faithful Should Take No Counsel of Their Fears.

PLYMOUTH'S MAY ANNIVERSARY.

Mr. Beecher On High Moral Qualities.

DUTIES OF TO-DAY.

Forgiveness is the Legend of Religion.

CHURCH OF THE DISCIPLES. THE FATHERHOOD OF GOD-SERMON BY THE

evening the little hall was crowded, and hundreds when the service of the Leptworth. The section theory and the theory is super was administered, to which tervice Mr. Hepworth's invitation was as liberal as a laway is. Better concluding the usual morning service Mr. Hepworth's invitation was as liberal as a laway is. Better concluding the usual morning service Mr. Hepworth selected his text trouble for the singing was led by Mr. Thatcher, who sho sang a sole with great effect. Mr. Hepworth selected his text trouble morning service fitly seven converts joined the clurch. The singing was led by Mr. Thatcher, who sho sang a sole with great effect. Mr. Hepworth selected his text trouble morning the text making runsing comments as he great effect. Mr. Hepworth selected his text trouble to sent the condition of the congregation, many of whom had not professed tail rain in God and His partied to discover the letters of which the word is composed. He we would find something concerning the text with the word of God toward us we must turn over the pages of the sacred volume. The libble is a book which the word is the second of God toward us we must turn over the pages of the sacred volume. The libble is a book which the sum of the sacred volume. The libble is a book which the sum of the longraphy of the Almighty It contains a full description of our attitude toward God, through Chiag, pinched brands from the sum of the property of the sacred volume. The libble is a book which the sum of the property of the almighty of grace, showing how God, through Chiag, pinched brands from the annual property of the almighty of the sacred volume. The people of Israel had good cause to have nonlinear of the property of the property of the people of Israel had good cause to have nonlinear the property of the property of the people of Israel had good cause to have nonlinear the property of the property of the property of the people of Israel had good cause to have nones of the grace. All the requires in reliance to the property of the pr REV. GRORGE H. HEPWORTH. . have and the want of it which marks the life of the heathen. How grateful beyond all power of expression you and I ought to be that our lives have failen in pleasant places? White others, outside of Christianity, are looking at their duties with a great deal of doubt, a light is sized upon our path and the darkness has ousappeared. While others whose hearts are filled with sobbing are looking up from new angle graves into the Evy and see nothing, you and I can plant flowers on the resting places of our gearones and return to our homes with a joy and a hope in our hearts that has come has living waters from the presence of death as from a loungain, and we can say, "Thy will, and not ours, be lone,"

And yet, brethren, even in the midst of Christianity there is an incateabable amount of paganism, and I fouth not in the midst of heathendom there is a reagious said sometimes found which closely resembles Christianity. There is a kind of paganism which may well put our counteried Christianity to the dilash. There are in this city thousands and tens of thousands who have no relationship whatever with Almighty God, who have neither that claim on him which results from pentence nor the right to ask for gits which is always the result of calm, quiet trust in His watchful care over us. I do not say there are any in this room, and yet perhaps I ought not to bestate to make the assertion. My dear brother and sister, have you ever conscientionally entered into any relationship with your Father in heaven by a long and precious season of prayer and contession and pentience, which resulted in a baptism which made you calm and assured? Do you know God is in your life, and He Himself is really guiding you? Are you saying it is a hand not only of power but of love? And are you willing to give up everything to Him to whom the band belongs and be led by Him thro dark places, if only He will go with you? It is a very serious question. If we were to live here forever perhaps I need not ask it; but since a few years at most will surely carery us all, as straws upon the flood, into cartify oblivion and forgetiulness, we ought to look jorward unto the spiritual determined to And yet, brethren, even in the midst of Christianity

brethren, the fatherhood of God means

of salvation respecting us. If it were a despot that roled the earth, whose heart was selfish and whose hand was cruel, whose laws were mexorable and whose caprices were a power, then, brethren, there would be one such thing as providence. What bappened to us would be of no moment to hum. I want you to recognize that the thought that God is our Father ought to sire our deepest gratitude. I beheve that no eyent of life is without God's knowlight, and every treathe of our life may be an opportunity God gives of taking one step nearer to heaven and the throne. The difficulty is we do not recognize the fact and act on it.

When sickness comes to others than yourselves you say "My dear, it is providence; God's hand is in it; it is all right." It is not difficult to bear another's wee; it is not difficult to teach them a lesson of lath and rist, but oh, how hard it is when affection in all its stern reality and its many shadows comes into our homes! How hard it is then to say to ourselves "It is all right, this, too. is a part of God's love, and I must learn to thank Him for it and trust Him through it, or I shall lose by the experience, and not gain." On, brethred the object of Christianity is to make all these facts real in your personal experience. We have so many theories of reigion and so little practice of it! There are none here who do not believe with their mind, and hardly one, perhaps, who has not conclimes doubts of the heart. Your reingon ought not to be in py youder; it ought to be right here where you are walking. Your religion ought not to be an anter to be acknowledged simply by your brain, out it ought to be the most potential act in your walking experience. Religion that is confined to acreed is not work the having. The religion you acknowledge imply with your freedities of reason is not operative; it is usedes. The religion that is confined to acreed is not work the having. The religion you acknowledge imply winch is like the cloud it fore the sun-keping from yiew to acknowledge imply with a sun an

another should be mutual edification and instruction. The reverend gentleman then referred to the flippancy which, in many unsances, marks the convergation of what was known as polite society, and condemned the reckless manner in which, oftentimes, a neighbor's character is disposed of. He also alluded to the characteristic conversation of ordinary life, in our daily walks, in the cors and elsewhere, and pointed out the cvit results which ensue from the indulgence in immoral and improper controversees. The reversed preacher finally called attention to the responsibility which devolved upon parents and guardians who, in the first place, should always set a good example by making their conversation such as would exalt the minds of the youth before whom it might occur.

LEE AVENUE BAPTIST CHURCH. REV. J. HYATT SMITH, ON "BRANDS PLUCKED PROM THE BURNING."

On Monday, one week ago, the little tabernacle of the "Church of the Open Door," on Lee avenue, Brooklyn, of which Rev. J. Hyatt Smith is pastor, was partially destroyed by fire, and will be unfit for occupancy for about a month. The neighboring churches—Ross street Fresbyterian, St. John's Methodist and the First Reformed-at once tendered their edifices to the Lee bath. The kind offers were declined, with thanks, and the Lyceum, corner of South Eighth and Fourth streets, was engaged during the month of May. Last evening the little hall was crowded, and hundreds were turned away, unable to obtain admission, the attraction being the witty paster's sermon on

CHURCH OF THE PILGRIMS SERMON BY DR. STORRS-THE MISSES TILTON AD-

MITTED AS MEMBERS.

The Rev. Dr. Storrs, of the Church of the Pilg Brooklyn, preached to a large congregation in that ed-ifice yesterday morning, taking for his text the Epistle of Paul to the Romans, 5th chapter and 10th verse For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life. The reverend centleman said that this argument, the

binding force of which was so grand, could not be answered. Spring, coming with its warmth and beauty, caused the flowers to open their petals and bloom forth And so reconciliation by Christ's death was the budding forth into new life, was the blossoming into greater love and affection for God. It was not that God had been reconciled to Paul, but that Paul had been reconciled to God. God was immutable in power and love and wisdom, and upon His great foresight rested all our hopes, for the future. Man must be reconciled to Him, not He to We have to adjust ourselves to the sun if we not adjust the sun to us, we must turn toward it; so which went to the extreme of self-sacrificawhich touched us deeply until we saw embodied in it the spirit of self-sacrifice. And thus it was that Christ's great sacrifice drew from Paul that passionate and adoring love where before existed coldness and hardness of heart. This was

to was that Christ's great sacrance drew from Paul that passionate and adoring love where before existed coldness and hardness of heart. This was Paul's view of the atonement in the death of Christ. He became recenciled unto God through Christ's death, and until then had never known how great his enmity toward God was or how great was his pride and sellishness. Out of enough the had been reconciled into love and adoration. The atonement of Christ was the inspiration of his joy and the basis of his hope. Before Christ's atonement he had been PROFING AGAINST GOD.

but now he was working with Him. What harm could man do him so long as he was with God? Paul had seen the Lord in the heavens, he had heard His voice in the air, and lell prostrate to the earth, dazzled with the brightness. He would as soon have doubted the existence of anything upon the earth which his eye had seen and his hand felt as to have doubted the existence of God. When partaking of the Lord's Supper we are apt to theak only of Christ with His wounded hands and pierced side, when we should think also of the glory of Christ on high. It was indeed a sad thing to walk in the world with a sense of the dead Christ on the one hand and with no thought of the reigning Christ on the other. We are to come to the Lord's Supper not seeing the wreath of thorns, but the erows of diamonds. Not the palsied and cold hand in death, but the living tender, loving hand. The reverent gentleman closed his discourse by saying that it was the saddent thing in the world to be living day after day with no sense of the reconciliation by the death of Christ and waking upon the earth the same as if the cross of Calvary had never been.

At four o'clock yesterday afternoon the Lord's Supper was administered by the Rev. Dr. Storrs, and ferty-three new members received into the church, among whom were Florence and Alice Tilton, daughters of Theodore Tilten. There were very few persons present besides the nemiters of the church, actiner the father nor mother of Florence and Alic

the congregation.

ST. THOMAS' CHURCH.

THE DOCTRINE OF THE RESURBECTION-SER-

MON BY REV. DR. MORGAN. There was a large congregation at the services yesterday morning at St. Thomas' church on Fifth avenue. After the preliminary exercises, in which two clergymen aided Rev. Dr. Morgan, the rector, the latter preached an impressive discourse from the text Romans vat., 18-"The glory which shall be revealed in us." At this season the outer world, he began, comes with its types and prophecies, preaching of the glories which shall be revealed in the future. The great miracle of nature is manifest all about us. A boundless power of resurrection is shown in the world of nature. None could look on this but he must conless the resurrection of the dead is herein manifest. Looking at noture, looking at the emblems of

the change! How jull or wonder is all nature! Look at the caterpillar, a crawling losthsome insect from which we all shrink. At length it becomes a butterfly. It has torn aside its winding sheet; it has become winged, radiant and endowed with new faculties. So shall we be transformed. It is sown in corruption, it is raised in immortality; it is sown in mortality and raised in immortality; it is sown in weakness, it is raised in strength. It shall put off that which is gross and corruptible. The ethereal and immortal only shall remain. It shall rise into a new and noble life. Suffering and pain and sickness will be over. Weakness will crush strength. The world cannot lure, the wicked cannot betray. The field of liberty and glorious light has been reached. We shall be

world cannot lure, the wicked cannot betray. The field of liberty and glorious light has been reached. We shall be

We shall be

GLOTHED WITH CELESTIAL POWER.

We have risen to unwonted purity, to a full participation in all knowledge, to the lull rapture of the all living beings. There was one more symbol at which he would glance—the wonderful similarity between what was buried and what is arisen. There is no confusion, and although there are \$0,000 species of insects, and 10,000 different kinds of plants, the lilies of the field are never confounded with the wayside flower. The seed may have been scattered far away, but when it comes to lite there is no mistaking its name or its class. So it will be in the resurrection. Although countless milions are startled from their graves there will be no confusion in identity. Those buried 6,000 years and those buried the past week will be recognized as one by the Great Eternal. The bodies of the redeemed, there is reason to believe, will be the same in the world to come, or, at least, the identification will be the same. Friends shall know each other there. They should not neglect the lessons of spring. Everything about them teemed with instruction. Jesus often called the attention of His disciples to the GREAT VOLUME OF NATURE.

This same grand volume was open for their perusal they should study its pages carofully. If they fail to read the Bible they cannot fail to read the great volume of nature. The beauting insect as it whirls along speaks of the immortal liberty vouchsafed to God's chosen children in the kingdom of the Father. What if the sentence of the son of man be "Pepart! I never knew you." You may call on the rocks and trees to fall upon you. Let those who would be children of the resurrection live more prepared for that great event. Let them lead more thoughtful, purer and holler lives, and then there will be no fear of death, but it will be greeted as the stepping stone to another life—the life everlasting.

CHURCH OF OUR SAVIOUR. SHALL WE RECOGNIZE, OUR FRIENDS IN IM-MORTALITY ?- SERMON OF REV. JAMES M.

church vesterday morning by the paster on a subject which just now seems to be of absorbing interest, viz :- The recognition of friends in the life to come. Mr. Pullman said, I take my text from I. Thessalonians, iv., 13-"But I would not you to be ignorant, brothren, concerning them which are asleep, that ye sorrow not, even as others from this pulpit except with direct reference to life, and I should not this morning talk on this theme o the recognition of friends in a future state were it not that I am persuaded constantly that a belief in such recognition is not only one of the highest attributes of our spiritual nature, but also gives one of the best reactions to the trials and struggles of our daily life. this wonderful question. It has a direct and continual influence on our habits and affects us in a thousand ways which we do not readily admit. We are prope to take counsel of our fears rather than our hopes in viewing it, and when we ask in the depths of our souls, Will there be a recognition complete and satisfactory of the friends whom we have learned to love here in immortality? we stand appalled at the immensity of the subject. But I have never seriously doubted what the answer should be, for if there is a future state 1 can conceive of no condition by which my friends, near and dear to me, can be prevented from joining me in the blessed realms where, in God's economy, there must be peace and joy. Suppose, how-

from joining me in the blessed realms where, in God's economy, there must be peace and joy. Suppose, however, we look at it in a larger and more philosophic way. Are all who have lived now alive? When we think of the militons who have existed before us those of us now on the earth seem the merest fraction; our minds may be overwhelmed by thoughts of numbers, and in contemplating

THE INFINITE VASTNESS OF THE UNIVERSE, but when we look at the grand dome of heaven and attempt to reach with our poor intelligence all the wondrous springs of life and thought the mind recoils at its grandeur; but even while being lost at the immensity of the subject, we admit one lact, that there is room for all and all is in divine barmouy; so our bewildered mud recovers itself, even though we roam from star to stur. Our doubts on this subject must be doubts of jealousy, and you know the peculiar unreasonableness of jealousy in which no proof is proof, and every appearance is tortured to mean the thing it is not. But some people say to me, Why consider these things at ali? why not leave these mysteries where we found them, without beclouding our brains with idle dreams? I answer, we need not speculate. We know. The laws of the earth on which we dwell are subject to our scrutiny, and we must connect in some way the administration and law of the world in which we darell with the administration and law of the world in which we drell with the administration and law of the world in which we drell with the administration? No. The truth is written not on tables of revelation? No. The truth is written not on tables of recelation? No. The truth is written not on tables of recelation? No. The truth is written not on tables of recelation? No. The truth is written not on tables of recelation? No. The truth is written not on tables of recelation? No. The truth is written not on tables of recelation? No. The truth is written not on tables of recelation? No. The truth is written not on tables of recelation? And of the world in which we deed in ano

harmonies of this grand universal nature and at the grave.

People talk of the changes that death makes, and of the water, gas and other constituents into which our bodies are resolved, but they lorget that here we only know spirit through body and bodily senses—lips, cars, eyes. Shall we not too undergo changes which shall make us comprehend with a spiritual sense what seems now to us to be so strange and unnatural? What is that sense which makes a bind mother feel the presence of her child? Why, there is scarcely a man or woman who stands by the collin of a mother, brother, sister, wife or brany that does not feel the assurance—despite all their wild grief and distraction—of a recognition and union in the hereafter; if they did not, I tell you they could not exist. We cannot deny such facts as chemical allinities when some bodies rush toward others, blend and harmonize. Shall not, then, those who have been joined spiritually together here by love meet again soul to soul, guided through the boundless skies? It is curious how men disavow, as if it were a stigma, sentiment on matters of this kind. The affectional nature of man is the highest point he attains in this world, and through it he shalt, I am convinced, see and join his loved ones in the great mysterious land toward which we are all journeying.

BLEECKER STREET UNIVERSALIST CHURCH.

CHURCH TROUBLES-THE REV. R. H. PULLMAN ON THE DUTIES OF TO-DAY.

At the Bleecker street Universalist church yesterday morning Rev. R. H. Pullman preached a sermon, taking for a text a portion of the filteenth verse of the third chapter of Hebrews, consisting of the word "To-day." In enforcing upon the minds of his hearers the import. ance of a correct appreciation of the word selected, for both the present and the hereafter of mankind, the preacher held that every man and women had his or her private and peculiar subjects for thought concern-ing their own present and future concerns. It was therefore necessary for all to become awakened to the existing necessity for giving due heed to the value of "to-day" for personal benefit. By proper attention to the lessons of the past we could come to have such aids to Christian life as would enable us to attain the glorious haven of the future which is desired by all. In the effort to reach such an end there was no ed tion of value so great as that which leads to h fixed resolution to give one's self up to God. The older the preacher grew the more did he see the continuous necessity for giving himself to God in all things. When, said the speaker, you give up all, you have all, securing the good through what of evil you lose. At this point, and for the purpose of illustrating the conle had the consciousness that do that made - Hum a child of His own. He who trusts to himself Him a child of His own. He who trusts to himself Him a child of His own. He who trusts to himself Him, but he who introduces into his life the element of the fatherhood to God shall atond, and nothing shall overcome him. I have sent on the produced and the produced and

THE ASSOCIATION OF UNIVERSALISTS.

When the preacher had concluded, Mr. Q. McAdam went forward to the desk and announced that it was necessary to elect two delegates to represent their society, and one to represent the church, in the coming annual meeting of the New York Association of Universalists. The following were then elected:—
For the society—Messrs, J. F. Van Riper and Q. McAdam.

Moadam.

For the church—Mr. Edwin Knapp.

The TROUBLE WITH BLY. MR. M'CARTHY.

When the above had been concluded Mr. McAdam
read the following:

"As the congregation may be anxious to receive in
formation in regard to certain matters, the following is
given:

"At a regular meeting on Monday evening, May 1.

"At a regular meeting on Monday evening, May I, the Board of Trustees appointed a committee to inform Mr. McCarthy that the differences between himself and the Board would be submitted to the society at a meeting to be called, provided he would accept the decision of the society as final and conclusive. This information was sent by mail May 2. On May 4 he replied that he was unable to answer until he took advice, which he would seek that day, and there the matter rests at present."

PLYMOUTH CHURCH.

MAY ANNIVERSARY-MB. BEECHER ON APPRECI-ATION OF THE BEAUTY OF HIGH MORAL

letters in the history of Plymouth church. About twelve years ago, on a first Sunday in May, some 150 persons were admitted into its membership. From come to be regarded as an occasion for rejoicing in the members. Sixty-live were received yesterday, and fourteen of them were baptized by Mr. Beccher before ing to other denominations were present, attracted by the interesting services. The pantor's platform was turned into a conservatory, being almost hidden by masses of smilax and other trailing vines, interspersed with roses and ending on either side of the platform in massive vase of gorgeous colored and fragrant flowers. The musical portion of the services was in finely rendered by Miss Clementine V. Lasar, Miss Emma Cranch, Mr. Eugene Clark and Mr. Henry Camp, as

may adorn the doctrine of God our Saviour in all The special injunction, Mr. Beecher said, of which these words were a part was addressed to servants, and the expertation was to make the profession of Christ and His teachings which they represented so educated, he continued, that we are apt to connect beauty only with material things and to apply the word to moral things only by a sort of figure. While not denying that there was a sense of beauty in preacher claimed, pervades the Bible. It is, he con-tended, the duty of Christians to make goodness so at-tractive that men shall not require to be driven into the Church by of the beautiful in spiritual things. This view, the

preacher diamed, pervades the Bible. It is, ne contended, the duty of Christians to make goodness so attractive that men shall not require to be driven into the Church by

APPEALING TO THEIR DELUDED FEARS,
but shall long to enter it, seeing its brightness and beauty. All great moral qualities are beautiful to the natural man, though in a still greater degree to the regenerated man. Many preachers claim that the natural man cannot appreciate the beauty of moral quanties; but that is in direct opposition to the teachings of the Bible. When Christ says, "Let your light shine unto all men," He declares that there is among men a universal appreciation of these higher qualities. When a man leaps into an loy forrent to save a drowning child, and, strugging for a time with the little one chasped to his breast, perceives that he must relinquish it or lose his own life and only holds it tighter, and goes over the falls, where their mangied bodies are found by the spectators, he is regarded as a hero. Was there ever, asked Mr. Beecher, a piece of sculpture or painting that thrilled the soul like this? All men are moved to admiration by it, and yet it is a moral act. The admiration felt for a devoted wife who clings to a bru alized and drunken husband during life, asd when he dies weeps alone over his grave, was adduced as an example of the sense of the beauty of self-denial feit by all men. When all the beauty that is in moral quality shall be developed, the preacher said, the day of millennium shall have come.

Those who had just joined the Church were then particularly addressed by Mr. Beecher. He warned them against retreating from the world as men fly from mean and despised companions. No man coming into the Church, he said, who produces the impression upon those from whom he separates that he has separated so that he has no longer any feart-warning for them, acts contrary to the doctrine of teaching primary doctrines as shall make them seem harsh and unkind can possibly be Christian. When we are preaching any trun, o

The preaching of men who arouse the fear, opposition, wrath and passion of men, and think that it they are then converted they will become better Christiaus, was compared to the action of a man who wanted to enter a house guarded by a ferocious buildog, and who, instead of slipping in quietly without arousing the beast, should stand over against the house and throw stones for a while, and when this dog was wide-mouthed should go at him. It a man, said Mr. Beechef, thinks that is the way to preach the doctrines of Christ he has not understood the instructions of the Master. The preacher went on to deprecate the usual treatment of young converts, who are told to go out and start prayer meetings or distribute tracts. He did not say this was improper, but he claimed that to represent a Christian life as having its first conception and its peculiar testimony in setting everybody to deny something on or about everybody else, was a grave mistake. My advise, said he to every one of you who has found the Lord Jesus thrist is to make yourself mere godiy. Begin in your own family. Let every duty that is incumbent upon you as a busband, wife or chud rise instantly to an exalted place and become more luminous; and do not look for a place to be better in, like a church or a conference meeting, but meeting here godiy is the man and do not look for a place to be better in, like a church or a conference meeting but he man and the men and the here of the footper of the Gospel of Christ, said the preacher, so far as you are concerned, will like in how much of Christ and the first and a fire. The essential power of the Gospel of Christ, said the preacher, so far as you are concerned, will like in how much of Christ and the church, lay aside all effort and feel that, being in the Church, lay aside all effort and feel that, being in the Church, lay aside all effort and feel that, being in the Church, lay aside all effort and feel that, being in the Church, lay aside all effort and feel that, being in the Church, lay aside all effort

ST. VINCENT FERRER'S CHURCH. SERMON BY THE REV. FATHER LILLY ON IN-

ORDINATE LOVE OF THE WORLD. At St. Vincent Ferrer's church yesterday morning the high mass was celebrated by the Rev. Father Dunne and the sermon preached by the Rev. Father Lilly. The light, airy, pleasent edifice, with its many frescoes and charming paintings, was in good harmony with the warm, sunshing weather. This being the month of May, the Virgin's altar was handsometry decorated. Around the statue, surmounting the altar, a handsome blue satin festoon was drawn, and flowers decorated. Around the statue, surmounting the altar, a handsome blue satin festoon was drawn, and flowers and lights were abundantly displayed. Immediately adjoining the altar is a beautiful picture of the Sacred Heart—a tull size figure of the Sacred at the heart exposed—before which burned a tiny lamp, a few flowers being arranged around it. The music sung at the mass was Generall's, in G, with the "Sacretis" and "Agnas Dei" from Milard. Before the sermon Ranch's "Veni Creator" was sung, and at the offertory was given the "Tota Sepulchra" by Donizotti. The singers were Messis. Groschel and Joseph Ott, tenors; Messrs S. A. Walker and Marshall, bassos; Mrs. Becker, soprano, and Mass Tracey, contraito, the organist being Mr. J. L. Brown. The music was all rendered in excellent style, though the choir as a whole was scarcely up to the high standard which this church was so long noted for.

The sermon preached by the pastor was an instructive lesson taken from the epistle and gospel of the day, in which he showed the folly of attaching too much importance to this world and its ambitions. It was, he said, impossible for a man to serve two masters, and were we to give ourselves up to the world necessarily be neglected. We should be citier the friends of God or the slaves of the world. It was impossible to attach ourselves to the Unings of earth and attend to the care of our souls. Experience showed that even in the very last hours of life the habit of being absorbed in the world's cares was predominant, and that on the threshold of the judgment seat the poor dying sinner could not withdraw his mind to give heed to make his peace with God. It was, therefore, of paramount importance to use the time we now had

to minimarize ourselves with thinking of the elernity that awaited us and making our daily lives not a pan-dering to the world's frivolities but a sincere prepara-tion for accoptance in the world to come.

MASONIC TEMPLE SERMON BY DR. PROTHINGHAM ON FORGIVE-

congregation on "Forgivenesa." In this sermon he essayed, as he stated in opening, to define the rational principles underlying the great duty to forgive enemics.

The character of forgiveness and its violation, he said, was nest illustrated by instances to which he could refer. Take a domestic, brought up well, instructed in her religious duties and with a heart and character family, some of the members of which are abandoned and devoted only to the gratification of their own ap is assailed by proposals. For a time her early teachings encourage her to resist, but after a time she falls mendation given. She goes from place to place seeking employment, niways viewed with suspicion and where the story of her misfortune is guessed she is rebuiled with disdain. Her single fault eats away all given to her weakness, none to the struggles she may have made, and no chance is offered her to recover till she sinks and is drowned in the sea of inspitude. Take also a man who has had a public charge intrusted to him. For years he has acquitted himself of all his duties with honor to himself and advantage to society; he has established a name for integrity and a reputation for the practice of virtues men delight to honor. Upon this man ctreamstances are brought to bear which cause him for a moment to forget himself, to violate trust reposed in him, and from that moment all faith, all confidence in him gives place to calumny and reproach. His good acts are forgotten, all his genuine virtue goes for nothing, and the character he took years to build up becomes in a moment worthless. And so for want of forgiveness true morit is permitted to be crowded out of sight and the one fault of a lifetime is held up to shame and opprobrium. We claim to have austere judgments in these days.

is permitted to be crowded out of sight and the one ignit of a lifetime is held up to shame and opprobrium. We claim to have austere judgments in these days. We quote

THE NECESSITY OF FUER INTEGRITY, and say that society needs law and recittude to govern it. But it is not by putting under the ban a man who has moved a hair's breadth from the straight path that the ends of the law will be most effectually attained. Of course individuals must be held to a sense of responsibility, and if wickedness is not punished there ceases to be so strong an incentive to doing good. But when one errs it is hard to permit all the goodness of his nature to drop out through the leak so created in his character; it is hard to point at this leak and argue from it complete abandonment. What hampers men most in the practice of the virtue of forgiveness is doubt as to the erring one's sense of his crime and his disposition to reform. They say there is no reason to believe he will not err again, and so they retuse to trust him. Nothing, perhaps, better illustrates this than the ticket-of-lone system formerly in voque in England. It was an attempt to put the principle of forgiveness in practical application in the social system of the country. By it convicts, who discovered during their imprisonment a disposition to reform, were returned to society, but compelled to live under surveillance so that their schons might be properly noted. The ablest minds in the country advocated this system, and held that it must redound to the good of society, but this doubt as to The actual reformation of the convict crowded their opinions out of sight. Notwithstanding this, it is claimed by an omment jurist, and the views of many go to strongthen his opinion, that ninety per cent of imprisonce islone horse reformed, and if circumstances favored them would make good, useful members of society. Now, if human nature is to be moulded and changed from bad to good, it must be by the use of references. It is not our duty to make the most opening the feeling,

IMPORTANT INJUNCTION.

OF FIVE MILLION DOLLARS ADDITIONAL STOCK BY THE ATLANTIC AND PACIFIC TEL-EGRAPH COMPANY-WHAT HE KNOWS OF ITS PINANCIAL CONDITION

Shortly after a meeting of the stockholders of the Atlantic and Pacific Telegraph Company, held on Saturday afternoon, at which it was decided, by a very close vote, to raise the capital strain the company from issuing the proposed addi-tional stock were served. The answer is called for within twenty days, and if it be then not forthcoming the plaintiff will apply to the Court for the relief demanded in the complaint.

The complaint to which Mr. Hatch subscribes his name sets forth that the capital stock of the defendant corporation, as provided in its articles of association and in its certificate of incorporation, is \$10,000,000; that the said capital stock is divided into shares of \$100 each, and that these shares, with the exception of 129 held by the company itself, are now in the hands of the public. Mr. Hatch states that the business of the corporation, according to the best of his information and belief, is now in exceedingly embarrassed circumstances, and is largely included to certain of its directors and to diverse rairond companies and other individuals to an amount, as the plaintiff is informed and believes, of over \$20,000, and, as the plaintiff is informed and believes, of over \$20,000, and, as the plaintiff is informed and believes, of over \$20,000, and, as the plaintiff is informed and believes, of over \$20,000, and, as the plaintiff is informed and believes, of over \$20,000, and, as the plaintiff is informed and believes, of over \$20,000, and, as the plaintiff is informed and believes, of over \$20,000, and, as the plaintiff is informed and believes, of over \$20,000, and, as the plaintiff is informed to be seen that its current receipts do not amount to its current expenditures, and the business of said company is being done at a positive loss. Mr. Thomas T. Eckert, President of the company, in his report made on the 26th day of April, 1876, to the stockholders of the company, recommends that arrangements be made for the construction of a line of telegraph from Albany, N. Y., to Boston, Mass.; from kye Beach, N. H., to Portlana, Me.; from Bristol, N. H., to Willis River, Vt.; from Washington to New Orleans via Louisville, Nashville and Memphis; from Cincinnati via Indianapolis, and Terre Haute, to St. Louis, and thence to Omaha, Neb., and for the purpose of the construction of such lines he recommends that the capital stock of the company, in accordance with the company may be increased as the necessity may a The complaint to which Mr. Hatch subscribes his name sets forth that the capital stock of the defendant

FREE FIGHT IN A SALOON.

On Saturday night, under the potent influence of book beer, a terrible fight took place in the saloon of August Wetzell, corner of Union avenue and Stagg street, Williamsburg, in which some thirteen or four-teen men took part. Of these all sustained some inteen men took part. Of these all sustained some injury, knives, brass knuckles, beer mugs and chairs having been used as weapons. Patrick Burke and Henry Case, who were the most severely injured, were taken to the Sixth precent station house, where their wounds were dressed. Burke had seven cuts on his head and two or three on each hand and arm. About midnight the police arrested two of the originators of the fight, named John Heretv and Patrick Connors, and as the brass knuckles they need were found on their persons it will no doubt go hard with them.

"CROOKED" CIGARS.

For some time past a man named Julius Dobia, re-siding in Graham avenue, Williamsburg, has been suspected of making cigars and selling them without indulging in the luxury of a license of taking the benefit

LONG BRANCH.

PREPARATIONS FOR THE GRAND SUMMER CEN TENNIAL SEASON—HOTELS GETTING BEADY TO OPEN-INCREASED FACILITIES OF COMMUNICA-

Centennial enterprise, as perhaps it would be designated now, but which in former years would have been simply characterized as that auticipatory bird-like spirit that leads to looking after the early worms, it finding most rapid development in our summer capit Verandza, ve-tibules, hallways and every nook a corner of the great caravansery of hotels lining to beach, are alive with cohorts of carpenters, maso amters, scrub-women, uphoisterers ef id o surface had been very much demoralized by the erat aim is to give a look of enticing freshpess to en thing, and the result shows itself in no end to the is in anticipation of a rich harvest in return, and the returning will greatly augment the number of guests, and thus pour plenteous profits into the pockets of the hotel folks. In fact, it is believed that during the coming summer this will be the great breathing place of our Centennial Exposition visitors, and that the great trouble will be, particularly after the burning of the Metropolitan Hotel, to find accommoda-

The general leatures of Long Branch and its attractions as a summer watering place have been too often detailed in print to require any clatocate description. Its beach and its bathing facilities are without a parallel. If it is possible to get a sea breeze anywhere IT IS TO BE ALD HERE.

Its convenience to New York, with the sail dowe the bay, not to be surpassed in the world, gives guarantee of its permanent popularity. But while all these are familiar facts, the subjects of special public interest now are the extent of the hotel accommodations, the time they will open, the tariff of prices

THE POSTAGE QUESTION.

A bill affecting every newspaper and newspaper reader in the land was introduced into Congress April 28 by Hon. S. S. Cox, of this city. Its provisions have not been published, but Postmaster James, of this city, says he can indorse the wisdom of the proposed act in every particular. The bill is entitled one to fix the rate

every particular. The bill is entitled one to fix the rate of postage on certain mail matter and for other purposes, and runs as follows:—

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That, from and after the passing of this act, first class mail matter shall include all written matter except corrected proof sheets passing between authors and publishers, and except the written presentation in any book or pumphles and the name and address of the sender, praceded by the word "from" and also the number and price and, as brief statement of the centents, and only the contents, which may be written on the wrapper, and only on the wrapper, of any article or package, or mailable matter of the second, third or fourth class, without subjecting the same to say higher rates than would otherwise be chargeable; and except all such matter as it otherwise classified by this act. Second class matter abill comprise specimens of orce, minerals, precious stones, lew-leve teams a term of the first and all other examinar articles.

MISFORTUNE OF BEING DEAF. George Bentley, aged twenty-five, a deaf mute, re-

siding at Yonkers, was walking along the Hudson River Railroad track yesterday morning, when he was struct by a train going north, this side of Riverdale, and la-tally injured. He was taken on the train and sent to St. John's Hospital, Yonkers. WOULD-BE SUICIDE.

Henry Henkel, a young German, attempted to commit suicide on Saturday night by jumping from one of the Hamilton ferryboats. He was rescued with some difficulty, and was removed to the Third precinct sta-tion house.